

THE FRIEND.

worm at the core. Imagine these simple worshippers transplanted into one of our fashionable congregations! To listen to the muting of words and doctines. To see the "tinkling ornaments" of our women, the gorgous sabbatical trappings of our little children, and the scented trillings and quaverings of sacred music. Ah, it refreshes us to think of the good, single-hearted old eveners.

FANNY FERN.

ANNUAL REPORT.

Of the Finances of Buchanan County, Iowa, for the Fiscal Year, from July 1, 1859, to July 1, 1860.

STATE FUND.

RECEIPTS.

Balance in Treasury, July 1, 1859,	\$32,25
Tax of 1859 for collection,	3,585 08
Interest collected,	260 00
Treasurer's added list,	4 56
Delinquent tax, costs and interest collected,	1,660 84
	\$3,550 67

ROAD FUND.

RECEIPTS.

Balance in Treasury July 1, 1859,	\$318 58
Tax of 1859 for collection,	1,133 35
Interest collected,	134 57
Treasurer's added list,	1 65
Delinquent tax, costs and interest collected,	5,203 00
	\$7,982 05

EXPENDITURES.

Delinquent tax for 1859 and previous years,	\$4,901 80
Canceled Road Warrants, for 1859 and previous years, 1,095 30	
Fund collected and paid in cash to Townships,	1,456 86
Amount refunded on tax wrongfully paid,	.08
Balance now in the Treasury,	428 01
	\$7,582 06

SCHOOL FUND.

RECEIPTS.

Balance in Treasury, July 1, 1859,	\$1,412 20
Tax of 1859 for collection,	2,390 57
Interest collected,	134 57
Vines,	12 00
Delinquent tax, costs and interest collected,	2 50
Charged over from State to School Fund, by order of State,	1,107 43
Interest of permanent school fund,	240 02
	1,183 96

EXPENDITURES.

Delinquent tax for 1859 and previous years,	\$1,656 22
School Fund appropriated and paid over to townships, including fines,	4,866 74
One per cent. to Treasurer for collection,	43 53
Amount refunded on tax wrongfully paid,	.08
Balance now in the Treasury,	128 15
	\$6,494 72

TOWNSHIP DISTRICT FUND.

RECEIPTS.

Cash on hand July 1, 1859,	\$882 98
Tax of 1859 for collection,	6,172 36
Interest collected,	180 81
Delinquent tax,	3,700 62
Treasurer's added list,	1 82
	\$10,450 59

EXPENDITURES.

Delinquent tax of 1859 and previous years,	\$5,879 72
Township district fund collected and paid over,	3,900 68
Balance now in the Treasury,	661 10
	\$10,450 59

PERMANENT SCHOOL FUND.

RECEIPTS.

Interest on hand,	\$2,026 85
Interest paid to school fund,	1,365 85
Permanent school fund on hand,	393 40
	\$3,785 10

COUNTY FUND.

RECEIPTS.

Balance in Treasury, July 1, 1859,	\$1,624 14
Interest of permanent fund,	5,459 60
	\$7,083 74

Interest collected,	602 37
Cast of E. H. Jenks,	30 00
Cash and interest on Geisel's note,	5 40
Treasurer's added list,	.9 32
Marriage licenses,	74 09
Recording fees,	562 13
Delinquent tax, costs and interest collected,	7,492 49
Clerk's fees,	921 90
	\$17,091 35

EXPENDITURES.

Delinquent tax for 1859, and previous years,	\$7,634 24
Recording fees paid County Judge, and Treasurer, and Recorder on salary,	387 15
Amount refunded on tax that was wrongfully paid,	40
Expenses of District Court, fees to Justices, Justice Juries, Grand and Petit Juries, Sheriff's and Constables' costs connected with criminal and legal matters, exclusive of liquor prosecutions, and inquests on dead bodies,	2,247 86
	\$17,091 35

COUNTY TREASURY.

Balance of County Fund in Treasury,	\$2,857 24
Warrants outstanding,	276 18
Balance in favor of the county,	82 82
	\$2,844 11

PROCEEDINGS.

Of the Spiritual Convention which began its session here July 12, 1860.

STEPHEN J. W. TABOR, County Judge.

July 1, 1860.

County Judge.

ADJOURNED.

REDEEMED LANDS.

Cash collected and not paid tax-sale purchasers, and old school districts,

\$194 30

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THE RISING TIDE.

For the Rising Tide.

Progressive Series.

NUMBER THIRTEEN.

REASON vs. AUTHORITY.

[Concluded.]

Our opposing friends frequently meet us with this question — Are not those nations who have adopted and used the Bible, the most advanced in civilization, science, literature, and the arts, or, in other words, are not the most advanced nations among those that have used the Bible? Then, if the Bible has done all this, is not that a proof of its divinity?

I reply, the Bible has answered its own, has had its day; and the reason why it has done more good than any other recorded system, is simply because it is the best one; especially that part which is mostly used, viz., the New Testament; while the examples and doctrines of the Old Testament are nothing ahead of the Koran, or other mythological works. All of them contain many valuable things, but wonderfully mixed up with heathenish fables. But while the Bible, as a whole, is evidently the best of any ancient record of its class, still that is no proof of the divinity of the Book as a whole. But that those grand, primal, and fundamental principles which are found in that Book, that have brought about all this reform, are divine, there are no reasons in my mind of doubt.

Therefore, the fact that good and splendid things are found in the Bible, does in no way affect the error that is also detectable in it. Neither error nor truth changed a whit by being found in that Book; both would be the same if found anywhere else.

Let us now see what precepts, examples, or principles those are, which have or have not done us this good. It is most likely that the bloody examples and teachings of the Israelitish leaders, such as Moses, Joshua, Samuel, Solomon, and others, whose examples and counsels were of the foulest cast, now upon record, who committed, under cover of a thus saith the Lord, the most horrid, pitiless, and unprincipled degradations ever heard of, as exhibited in numerous cold-blooded massacres, of all sorts, sexes, and sizes. Do you, my friends, think that all these things, or any ideas that may be gained from them, has done anything towards the glorious results which you claim for the Bible? I think not, unless you refer to Mormonism, or our Southern slavery. I admit, and assert, that both these institutions can be abundantly sustained by the example and precept of the (so called) men of God, in the Old Testament.

Now, when the principles expressed in that precept shall finally triumph, and the world becomes reformed, are we to give the credit of the same to the whole of that book because that passage is found in it? Will that passage sanctify the whole, and cause that which would otherwise be corrupt to become incorrupt?

If we wish to keep Debt and Credit, we must go back to Confucius, and credit him as being the historical author of this well-named "Golden rule." Christ borrowed and used it, although it had been argued upon the practice of the people of China for at least five hundred years prior to his time; by the above-named Chinese philosopher. Christ did not reject it because it had been used before, nor because it was not found among the Jewish writings; but he adopted it because it was good, and wholesome, irrespective of its origin.

He does not seem to have consulted any ancient, authoritative record to ascertain its goodness; but it came to him self-evident, appealing to his judgment.

This rule, or precept, is not all of the good things that abound in the Bible, but it is the most comprehensive; it seems to me to completely embody the whole spirit of Christ's practical teachings, without further quotations, although the same principles are frequently reiterated in different language, throughout the New Testament. This rule was just as good when it was first uttered as it is now, and just as good now as then, and will be the same for ever.

Things in the Bible that are good are not so because they are found there, but they are true because they are good. There is nothing in the whole mass those ideas and doctrines which are so absurdly plain, and yet so deeply rooted in the minds of good people. They take one text here and another there, all over the book.

There is nothing in the whole mass that is not good, and nothing that is not bad. No one need be

told that it is reason. What that hateful reason that sets itself up against authority? Yes, that same human reason has been silently at work, even here, against authority; it causes the preacher to silently set aside the worst, and dwell upon the best; he finds himself naturally separating the wheat from the chaff; and yet superstition and bigotry declares the whole to be God's word and will. But if that is so, why not preach it all? If we are to practice and observe the examples of Christ and his apostles, why not (as I said above) the example of Solomon, Samson, and others of the same stripe?

If some parts of the Book have been dropped, or allowed to lie dormant, because unfit for our use, then we cannot give credit to the whole of it for the progress which has been made; but we must give the credit to those things in the Bible which are good, as having come in. And they are not good simply because they are found in the Bible, or because of any particular personage that is said to have uttered them, but because they are good in and of themselves, independent of place or position, or source of emanation.

Now I have this to say, that all this good has come of careful selections from the Bible, under the partial guidance of reason, assisted by experience and observation among the people. Thus we seemingly have had reason and authority, somewhat mingled, which is far better than no reason at all.

I think with proper reflection, it is plain that it is the more reasonable and selected portions of that Book which have done the work, the credit of which is claimed for the whole of it. And it is my opinion that, if reason was allowed to enter into and have still more to do with understanding that Book, among the people to-day, the Bible would be of still greater use now than it ever has been before.

There is one single precept found in that book, which, if carried out and lived up to, would reform the whole world, and that is this — "Do unto others as we would they should do unto us."

I repeat that that passage alone, in itself embodied, contains the primal principles that will reform the whole world of man; and until the life and spirit of that passage is exemplified, and carried out in our every-day life, the world never will be reformed. And all that must be done by every individual working for himself, and not another for him; he must "work out his own salvation."

Now, when the principles expressed in that precept shall finally triumph, and the world becomes reformed, are we to give the credit of the same to the whole of that book because that passage is found in it? Will that passage sanctify the whole, and cause that which would otherwise be corrupt to become incorrupt?

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told in the Bible, that the same error would be found in some other book. And while our Orthodox friends condemn us for sifting the Bible as any other book, they have, to a great extent, been doing the same thing, but do not seem to see it. They are gradually dropping off, or modifying, one horrible idea after another.

I tell you, friends, reason is becoming more and more powerful as the people advance; it is adding power to power, while authority is waning. Every one who will see it, and it is destined to continue so till the last vestige of supernatural authority has gradually faded away, like the dusk of morning before the approaching sun.

Let there should be those who still do not understand my position on the Bible, I will sum it up in a few words, as follows: — I receive every proposition or idea in that book, singly, separately, and alone, upon its own apparent merit or demerit, judging of them according to the best light in which any reason is capable of acting; giving or withholding my assent to them according and in the same degree as the evidence for or against may appear, regardless of any and all appendages of authority or sanctity whatever; just as I do the things of any other book, or the sayings of any man, or disbelieving spirit.

The things of that book are neither better nor worse for having been said or written by any particular personage. A thing or saying is true or false of itself independently; if it is true, it is so because it is not *false*; if it is false, it is so because it is not *true*. And, in deciding all things, I invariably avail myself of all the aids within my reach that will in any way assist my reasoning faculties. I find good and evil, or truth and falsehood, mingled in everything. All bear indubitable marks of imperfection. Some may not see it so, but I do! And I cannot, in my judgment adopt a better motto than is contained in the language attributed to ancient Paul — "Prove all things, (not authors,) hold fast that which is good."

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New Advertisements.

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Free Discussion on all Subjects, connected with Morals or Religion; so that no soul who has an Earnest Thot to offer for the Good of Mankind, shall be deprived of a medium thro' which to bring that thought before the People, so long as it is clothed in respectable language.

At the "Rising Tide" of Old Ocean sweeps away everything within its realm which has not a substantial foundation; so we intend the energies of our paper shall be brought to bear in sweeping away all false creeds, theories, dogmas, and whatever is not based upon the immutable principles of Eternal Truth.

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D. P. & Mrs. M. M. DANIEL,
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Dic. 22, 1859. — 6 e 11-1/2 A. BAYLIES.

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Attorney at Law & Co. Agents.

Independence, Iowa.

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and especially in the Judicial District, and attend to my business entrusted to his care, with promptness

and despatch. INSURANCE POLICIES, in the

Life, Fire, Marine, Health, &c.

and other interests, and all kinds of

Commercial and Personal.

February 17, 1859.

W. B. LATHROP.

NOATIN.

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